a Deity: yet as the meaning of it was at first eon-fined and restrained, that nothing of itself could come from nothing, nor go to nothing, or that according to the ordinary course of nature (without an extraordinary Divine power) nothing could be raised from nothing, nor reduced to nothing; it is not only an undoubted rule of reason in itself, but it was also the principal original of that Ato-inical physiology, which, discarding forms and qualities, acknowledged really nothing else in body besides mechanism.

Wherefore, it was not in vain, or to no purpose, that Laertius, in the life of Democritus,* takes notice of this as one of his Dogmata, ^8Jv **lie** row /un!

ovroc yn#<r#ac, /tn/Se «C *TV fW* ***ov*** **^&<f€<? 0a<, that** nothing

was made or generated out of nothing, nor corrupted into nothing;—thin being a fundamental principle, not only of his Atheism, but also of that very Atomical physiology itself, which he pursued. And Epicurus, in his epistle to **Herodotus,*** plainly fetches the beginning of all his philosophy from hence: FlpJtw *plv* cm ov8«v *yiwrat*

t TOU */jL-n* ovro£, *teat* ouo&v ^fl«i{>€r«u ct£ *TO* ;irj ov. K* *jtiv jap tytvtro TO *K$aivofjitw)v *K* rov *ftrj* ovro£, irav ***ix* Tratnro^ iyt-v«r av, <y7T€pjuaTd)vy€ ovStv TrpocSco/ucvov* icaJ *u* c^OcijMro Si TO a^avi^o/isvov «c TO /4i| ov, Trawra av aroXiiiXit ra ir^a-

yfiaTa QVK ovrwv rwv etc a SiC'XtigTo* We fetch the beginning of our philosophy (saith he) from hence, that nothing is made out of nothing or destroyed. to nothing; for if things were made out of nothing, then every thing might be made out of every thing, neither would there be any need of seeds. And if whatsoever is corrupted were destroyed to no-

*** Lik ix- segm. 44. p. 572.**

[h] A pud Diog; Laert lib. x. scgm. a8$_r$ 30- p. ^10, &r.